

Ghost Trackers Newsletter

The Official Paranormal Publication of the Ghost Research Society



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Ghost Trackers Newsletter

Ghost Trackers Newsletter is the official paranormal publication of the Ghost Research Society. The GRS was founded in 1980 by Martin V. Riccardo and this publication soon followed in 1982 which is published and edited by Dale D. Kaczmarek, President.

The Ghost Research Society is a membership organization devoted to collecting, analyzing and researching all forms of the paranormal with an emphasis on ghosts, hauntings, poltergeists and life after death. Different memberships are available for those wishing to become more actively involved.

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Editors page:

Well, another Halloween is rapidly approaching us with summer gone and the cooler weather. This has been a very eventful and busy year so far with numerous newspaper interviews including the Reader, Chicago Tribune and the Kankakee Journal. Myself and Research Director, Howard Heim were invited to be a part of an Oprah Winfrey show on ghosts. The invited guests were authors of a new book entitled "The Black Hope Horror" (see book review in this issue). After the show, I had to call-in to a show called Seattle Today where I was interviewed and asked various questions.

I thoroughly enjoyed being a part of the recent lecture series in Lincoln, Nebraska entitled "Exploring Unexplained Mysteries III". I gave a talk on spirit photography and also met many interesting speakers including William Roll, known for his work in poltergeist cases, Stanton Friedmann, UFO expert and nuclear physicist, Larry Arnold, who spoke on spontaneous human combustion (SHC) and many others whom were experts on various topics from crop circles to cryptozoology. For those who were there, you know how great it was and to those that weren't, you missed a truly superb lecture series.

Starting in January 1992, we will be forced to increase our membership fees by \$2.00. That means that a regular membership will now be \$12.00 and all other memberships will be adjusted accordingly with the exception of Patron and Lifetime memberships which will remain the same. You still have time to double up on your current memberships just as long as it's received before January 1st. If you aren't up for renewal yet, you can still increase your membership now at the old rates. This is the first rate increase in our almost ten year history and was caused by a lot of different reasons including increasing postal fees, increases in printing and to help subsidize the extremely expensive computer equipment and new desk-top publishing programs we recently purchased to enhance the quality of this newsletter. We know that you understand and appreciate your support!

Thanks to: David Wemple, Tom Perrott, June Francis, Brenda Bolton, Wanda Bloomfield, Rose-Marie Boller and Richard Locke for the clippings. Mr. & Mrs. John Kindorf and Dorothy Bush for their unusual psychic photographs and a special thanks to Tom Perrott for the never-ending flood of material, books, crop circle pictures and photographs.

We have added 18 new members and received renewals from 11 veteran members since our last issue. Thanks!

Greetings to the new Contributing Members: D. Douglas Graham, Patricia Thorpe, Julia Coleman and Jeanne McCauley. Also hello to these new Sustaining Members: Michelle Bradford, Roman Klepczarek, Veronica Mitros, Judy Huff, Mari Huff, Paulette Stanek and Bob Joseph. We have had a real landslide of active memberships in the past month due in part to the great Chicago Tribune article by Anita Gold. Thanks Anita!

The Newsletter of the Quarter is a new publication just coming out called Ecto-1. The magazine is now accepting submissions of fiction, art and poetry and all inquiries should be directed to: Shelia Paulson, 2408 Beaver, Des Moines, IA. 50310.

Ghost Research Society

I wish to use this page in each October edition for describing the various activities, Field Excursions and Special Investigations that were performed by the active members during the summer months.

The two field excursions this year were both interesting and at least one (at the time of this printing) yielded some positive results.

Our first excursion took us to southern Illinois and into the town of Watseka to investigate consistent reports of a strange ghost-light that has been seen along a country road for many years. The original reports are mixed with folklore and tell that the light is a haggled old ghostly women carrying a lantern that glows red. Henceforth the nickname, Red Lantern Road.

We arrived in the late afternoon and met a reporter from the Kankakee Journal who wished to accompany us with our field work. We took odometer measurements and tried various experiments with a one million candlepower spotlight to see just how far a light could be seen in broad daylight. Later we traveled to a set of railroad tracks near Chatsworth where in 1887 a tragic train wreck took the lives of many men, women and children. The area was brought to the publics attention when on August 10, 1966, Irene Hughes, a Chicago psychic picked up impressions of those who lost their lives there so many years ago.

We then traveled to a small cemetery where a strange visual effect has been reported over and over again. It seems that the locals from the area come here to view Alphonso's Grave (even though no such name is evident in the cemetery). According to legends, as you pull up to the cemetery's north end, you will sometimes see what looks like a ghostly image of a running man streaking through and disappearing in the cemetery. Actually, it's only the unnerving reflection off a series of tombstones.

While at the train wreck site, a psychic and member, Jan, did feel a very distinct psychic "pull" but no extraordinary photographs were taken there that evening.

At Red Lantern Road though the strange lights continue to this day and are most likely the reflections of car lights or the actual headlights themselves that seem to appear in the distance and are magnified by the extreme darkness and hilliness of the area. I do not believe we saw what was reported by witnesses, so there could be a "real" phenomena of some sort still there and appearing to folks.

Our second field excursion took us to Chicago's most haunted location (in my opinion), Bachelor's Grove Cemetery (see Vol. 1, No. 1, Ghost Trackers Newsletter). Our goal there was twofold. One to see if the participants could pick up anything out of the ordinary there and, if so, could it then be photographed using various cameras and films.

Each member was given a map of the area, covered with a transparency, grease pencil, writing tablet and told to follow a pre-defined route through the cemetery, stopping only to mark on the transparency where they encountered something whether that be visual, audible, sensory or through smell. They were instructed to

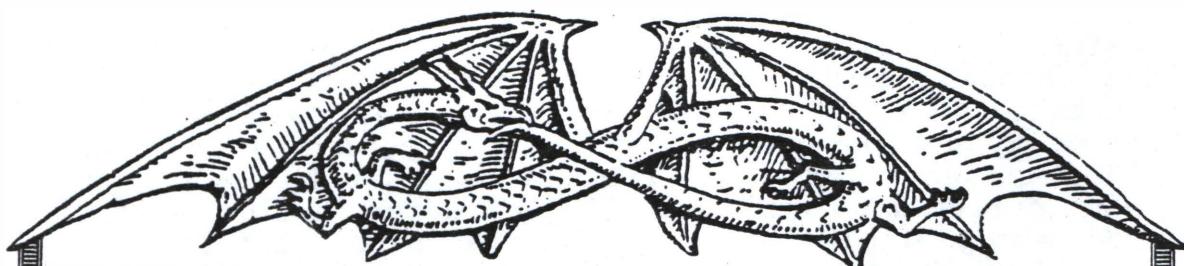
then describe in greater detail on the writing tablet just what they experienced. Members were staggered and were told to stop in their tracks if the person in front of them stopped for some reason. This prevented corroboration between anyone there and also kept a "psychic buffer zone" between each researcher.

The transparencies were then compared and overlaid on a master map and I was amazed at the target areas where several members picked up psychic impressions. There seemed to be at least three locations within the cemetery where psychic activity was more prevalent; near the hole in the fence by the lagoon, the southwest corner of the fence and near the west end of the cemetery.

Members were then gathered together and told to try some photography in these areas and, at the time of this printing, results were not available. Pictures and results were shown and talked about at the September 21st meeting at the Oaklawn Public Library and will be further discussed in the February 1992 issue of this newsletter.

We are planning next years Field Excursions and there might be another Special Investigation where members could conceivably spend another night in a haunted location. We will be working on this in the next couple of weeks. Remember, if this kind of active research sounds interesting, you might consider upgrading your membership to at least Sustaining Status which would allow you to join us in future excursions. And don't forget our bi-monthly meetings at the Oaklawn Public Library. The next one is scheduled for November 16th at 1pm.

We are still looking for Field Investigators, Area Research Directors and State Coordinators. If you think you might like to try one of these positions, write for further details.



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London Ghost Tour

By

Tom Perrott

Some months ago I was invited to devise a Haunted London walk for certain members of the London Earth Mysteries Circle, of which I am also a member. It occurred to me that if any readers of this article were to at any time give Londoners the pleasure of welcoming them to their city, they might well like to retrace this route for themselves. Completion of this walk is of approximately two hours duration, and ideally the route should be covered on a Sunday, when the city of London is at rest, and it is easier to disturb its many ghosts from their eternal slumbers. On a tour of this sort, it would of course be advisable to take with one, one of the many Street Guides to the city of London, which are readily available to all tourists from any bookshop or news agent.

We met in the Ticket Hall of St. Pauls Underground Station, from whence we walked to the great Cathedral, itself a fitting memorial to its great architect Sir Christopher Wren, whose magnificent pile is believed to have been erected on the sites of five previous ones. Here we inspected the All Souls Chapel at the West End, a worthy tribute to that great warrior of World War I. On several occasions it has been said that the ghostly figure of an elderly priest has been seen here, clad in old-fashioned clerical attire, only to later disappear through one of the walls. Some years ago when structural alterations were being carried out, the existence of a hitherto unknown staircase was revealed, from which the cleric must have materialized. On several occasions also, strange noises have been heard in the adjoining Deanery.

Our next stopping-place was the Church of St. James, Garlickhythe, on Garlick Hill, only five minutes walk from the Cathedral. Unfortunately on the occasion of our visit, the Church was closed, probably as a protection from the depredations of vandals, an all too frequent occurrence in these days, when neither property nor persons appear to be accorded the respect to which they are entitled. Until quite recently the embalmed body of a man, believed to have been that of a former Lord Mayor of London, had been publicly displayed in a transparent coffin in the porch of the church and he was affectionately known as Jimmy Garlick. On many occasions during World War II, a shrouded figure was said to have been seen by several visitors to the church, standing motionless with arms folded. A caring incumbent has now ordained that Jimmy be allowed to indulge in his timeless sleep in less conspicuous surroundings, so his remains can now no longer be viewed by the general public.

Retracing our footsteps to the other side of St. Pauls Cathedral, we next visited Greyfriars Churchyard in Newgate Street. Once a very powerful and influential medieval monastery, the pitiful remains still standing, are believed to provide a home for a whole family of ghosts. These include a phantom black dog,

resembling a greyhound, the ghost of Elisabeth Barton, commonly known as the Fair Maid of Kent, who was buried here, and the fighting viragos Queen Isabella, wife of the ill-fated Edward the Second, and her rival the Lady Alice Hungerford, executed at Tyburn for the murder of her husband Sir Edward Hungerford. Both of these ladies are said to have manifested themselves from time to time.

Crossing the street we than made our way to the delightfully unobtrusive Amen Court. Once backing on the infamous Newgate prison, it still contains a piece of wall, once a part of the notorious Dead Man's Walk (the last route to the gallows). Here has been seen a strange dark figure crawling along the wall, and this figure was believed to have been that of the arch criminal Jack Shepherd, surreptitiously re-enacting in a spectral way, the scene of his famous escape from that prison.

We next wended our way into Fleet Street, the former 'Street of Adventure' of some of the worlds' greatest journalists, where we walked along its south side. Several places of interest were passed on the way, including Prince Henry's Room, an ancient building dating from the 17th century, and the haunted Wig and Pen Club, much loved by the gentlemen of the Law of the Press. Here along the long corridor on the Ground Floor, strange inexplicable footsteps have often been heard when the building is believed to have been empty. Passing the site of Temple Bar, the ancient gateway which once separated the city of London from the city of Westminster, we came into the Strand, where in somewhat crowded surroundings, a hasty lunch was consumed, before we commenced our return journey along the North side of the Strand, towards the city. Here we looked at the Adelphi Theater, whose environs are said to be still haunted by the ghost of William Terriss, a famous Victorian actor, who was murdered outside the stage door by a madman in 1897. The theater was originally opened in 1806 by a tradesman, who like the famous Mrs. Worthington of Noel Coward's witty song, wished to launch his daughter upon the stage.

The next theatrical port-of-call was the Lyceum Theater in Wellington Street just off the Strand. In this theater, so beloved by the famous actor Sir Henry Irving, a story is told that a husband and wife were once watching a play from a box. The wife looked down and alleged that she saw a lady sitting in the stalls, with a severed head resting in her lap. Years later the couple, when visiting a stately home in Yorkshire, were confronted by a portrait of the 'severed head man'. They were told that he had been beheaded by Oliver Cromwell in the Civil War and that his family once owned the land upon which the Lyceum Theater now stands.

Walking by such places as Ye Olde Cheshire Cheese Inn, frequented by the 18th century lexicographer Dr. Samuel Johnson and the literary luminaries of this time, we eventually worked our way into the Smithfield area, now London's leading meat center, but once the scene of roastings of another sort. This was the site where many persons were burned for defending their Faith, during the reign of Mary I, commonly known as Bloody Mary. It is said that on certain occasions the agonized screams of the tortured martyrs may still be heard.

On the way to our last spectral halt, we crossed the end of the famous Cock Lane, once the scene of a classic case of 18th

century poltergeist activity, but later exposed as being fraudulent.

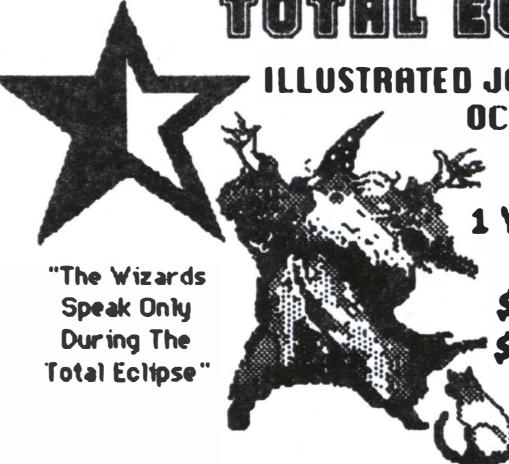
Our final visit was to the famous 12th century Church of St. Bartholomew the Great, where many people claim to have seen a monkish figure emerge from behind the Vicar's Vestry and move into the main body of the church. This ghost is believed to have been that of its founder, Rahere, once Court Jester to King Henry I, who built the edifice as a thanksgiving offering for having been delivered from the plague.

Here the members of the group said farewell to one another, having enjoyed the walk, but as far as I know, having not seen any ghosts. Let us hope that if any of you who read this article, decide to retrace our steps, you will be luckier. Needless to say, 'ghosts or no ghosts', you can at least comfort yourselves with the fact that in a short space of time, you have at least walked through some of the corridors of our country's history, that both factually and 'spiritually' extend back over the course of many centuries.

Submitted by:

Tom Perrott, 93 The Avenue, Muswell Hill, London N10 2QG, United Kingdom.

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A Viking Haunting

By

Maurice Schwalm

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The project began with a report of a 13-year-old female who apparently has levitated, "speaks in tongues", and goes into convulsive trance states, accompanied by intense knocking sounds. None of the phenomena are recollected. An investigative team was assembled that included a psychiatrist, a Catholic Deacon who is a charismatic exorcist, and several psychics.

Impressions were obtained in the first visit that suggested an aggressive male presence linked to the mother. This was apparently related to her reports of a male in a black uniform who kept telling her that she was racially one of the chosen people. She had been led, without knowing why, to research such abstruse lore as the history of the Thulebund, a cult of Aryan supremacy based on supernatural intervention of the old Gods. It is here that photography began to be relevant in evaluating the case. A photo of her deceased grandfather, who had lived in Norway during World War II, was compared with a discarnate image obtained during the initial investigation. The features seemed to be identical. Could it be that a respected ancestor was trying to convert her to a cause she could hardly conceive of? The suspicion has not been communicated.

The first shots taken of the home indicated a field disturbance: on a bright summer afternoon, a setting of 1/30 at F2 that was required with 1/1000 second at F22 should have been possible. The result was inevitably a series of overexposed, steamy looking shots. The camera was checked; it was not malfunctioning. More inexplicably, the trees were green. This is not theoretically possible using Ektachrome infrared film as infrared reflectivity of green vegetation always registers as red. An infrared focused shot of the same window at the same time had negative results. There were also vague forms such as a face resembling a photo of her father, "Viking statuary" reflected in a mirror and a wig stand distorted to create a hairy face with one multi-purpose orifice which seems to parody the mother.

The next session was with the full team. Deliverance prayers of a spontaneous nature were performed by the exorcist after general conversation. No physical phenomena occurred. But photographs included an ectoplasmic figurine with furry edges extruded from the proximity of the child's groin and a fleshy fold around her thumb characteristic of male genitalia. Both occurred during the prayers.

The psychiatrist evaluated the situation as a folie a deux and recommended joint therapy. The Deacon evaluated it as a religious problem starting from the point in which the mother ceased to be

able to attend church.

The following day, a candy dish spontaneously shattered and a stove burner turned itself on. Contact with her own parish priest for the purpose of having the house blessed was suggested. This was arranged and the ensuing ceremony was both taped and photographed. Again, no physical phenomena.

The exterior was photographed after the priest had left for possible contrast with the first photos taken of the first visit which had shown color inversion and other light distortions. They were clear and crisp. The color values were correct for "false-color" film. The very last shot shows a filmy horned serpent extending from the side of the house to the fence where the head was entwined. The tail curls tightly around a flange. It contains, in cameo, the flesh tone and mustache details of grandfather's face.

There are no further reports of activity in the house.

Submitted by:

Maurice Schwalm, PO Box 3522, Kansas City, KS. 66103-0522

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Questions On The Nature Of Some Hauntings

By

Rosemary Ellen Guiley

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Recently I visited a friend who lives in a huge and magnificent Victorian house. It is haunted, but its "hauntedness" has been slowly dying over the years. What has happened in Jim's house raises some intriguing questions about the nature of hauntings, and especially their longevity. Why do some hauntings last for centuries, while others cease to be active after a few weeks, months or years?

Jim, who lives in Astoria, Oregon, purchased his house about twenty years ago. It sits perched on a hillside with a spectacular view of the mouth of the Columbia River. Astoria was an important seaport around the turn of the century, but has been since surpassed by Portland, located farther inland along the river.

Jim's three-story house dates to the boomtown years of Astoria. It was in poor condition when he bought it. Over the years, he has renovated it room by room, modernizing it yet preserving period detail.

Shortly after he moved in, Jim became aware that the house was haunted. There were presences and strange odors. The presences were benign and vague -- nothing defined itself as a personality, or even a male or female essence. Nonetheless, they provided a sense of company, and never imparted a threatening feeling. The sensation of presences was strongest in a first floor room that Jim turned into a photography darkroom, where he spends a great deal of time. This room had been part of a parlor where family gatherings and weddings had taken place -- certainly a room associated with intense emotions.

The haunted feeling of the house was strong when Jim moved in. As renovations proceeded, the "hauntedness" began to diminish. Jim's own theory was that there were no ghosts in the house -- i.e., spirits of the dead -- and the haunting consisted of old vibrations imbued in the house by successive families. As he stamped his own personality on the house by renovating it, he superimposed his own stronger vibrations on top of the existing ones.

His explanation makes sense in terms of the theory that hauntings may be nothing more than psychic impressions. If that theory is true, then it stands to reason that all or most hauntings should be short-lived, subdued over time by the vibrations of the living. Yet, we have cases on record that go on for centuries, intruding upon the living.

One possible explanation for these persistent hauntings is that they are tied to events of extreme and intense emotion, such as violent crime. The intensity of events may create stronger and more lasting psychic impressions. Even so, one would think that

after centuries of overlays by living vibrations, such hauntings eventually would weaken and fade away.

Part of the answer may lie in cultural expectations, as well as in the mysterious nature of the collective unconscious, especially as it arises from geographic and cultural pools. The collective unconscious is psychiatrist Carl G. Jung's term for a layer of human consciousness that resides below the personal unconscious (a level of forgotten personal memories and material). The collective unconscious is shared by groups, nations, races and even the entirety of humanity since its beginnings. Within the collective unconscious are impulses, tendencies and behavior patterns.

For the sake of illustration, consider the United Kingdom and the United States. In the U.K. one wonders what isn't haunted as opposed to what is. There seems to be a ghost rattling about in virtually every family closet. The modern U.K. has inherited traditions and folk beliefs handed down over millennia, which have become imbedded in the cultural collective unconscious. "Old" has value in the U.K. and is to be preserved. The past has a strong presence in the present, and is reinforced by the existence of old and ancient structures and ruins -- constant reminders of the past. On the other hand, "new" is important in the U.S. Old quickly loses its value and is replaced by new. Families seldom stay in place for generations, but break up and keep moving to new frontiers. Americans like to put their personal imprint everywhere. Furthermore, Americans have short cultural roots. The predominately white settlers who came here a mere few hundred years ago did not absorb the existing Native American folk beliefs and supernatural lore, and grew detached from the traditions of home lands.

Consequently, there are different, unconscious cultural mind sets which may contribute to the frequency, nature and especially longevity of hauntings. In the U.K., haunting vibrations may draw strength from the collective unconscious, which facilitates their co-existence with layers and layers of new. In the U.S., the haunting vibrations of the past tend to be pushed into the background and overcome. We find exceptions in certain historical landmarks that have been preserved.

I do not suggest cultural mind set applies to all hauntings, or that hauntings in different countries can be flatly generalized. I suggest only that cultural mind set is a factor that may influence the nature of some hauntings. I would be interested in hearing comments from readers.

Submitted by:

Rosemary Ellen Guiley is an author who specializes in the paranormal, and is working on a book about ghosts and hauntings. Her next book, Vampires Among Us, (see review this issue) will be out in August. Address: PO Box 1712, New Canaan, CT. 06840-1712.

Mistress Of The Mist

By

Rev. Speaker Gerald Polley

I never had much formal education, I quit school when I was sixteen in the sixth grade. But as I have been fond of saying, the people I have met were my best professors. One of those was Margaret Carpenter, of Owl's Harbor, Maine. She was the town's unofficial historian and know-it-all. If you wanted to know anything that had ever happened in the community, you asked Margaret!

For four years I did her odd jobs and ran her errands, coming by once or twice a month. I always admired the old house just down the road with its widow's walk on the roof, where the wives of sea captains would go up and scan the harbor for their husband's ships.

The last afternoon I worked for her, as the sun began to set I happened to look up. A beautiful woman, her blonde hair blowing in the wind, was standing on the widow's walk. I shouted "Hello!" and waved, and she waved back.

As I was putting away the tools I mentioned to Margaret that there must be someone visiting the old house, for I'd seen a young woman on the widow's walk.

"What did she look like?" Margaret asked.

I described the woman in detail.

"You've seen the widow!" she said, "That's a good omen. She only shows herself to the good of heart."

I laughed. "Don't tell me she's a ghost!" I said.

"She most certainly is!" Margaret told me. "Come on in the house and have some coffee before I take you home, and I'll tell you all about it."

We settled back as she began her story. "Back when the old four masters were still the pride of the sea," she began, "old Harold Fox died, and his nephew Jonathan, inherited the family land hereabout, including the house down the street. Harold came up from Portland with his young wife in his four master, 'The Mistress Of The Mist', anchored in the harbor, and sat up housekeeping. Their daughter was born about a year later and a short time after The Mistress left on a long voyage, Jonathan promising his wife he'd be sure to return for her, and they would spend eternity together. But The Mistress was never heard of again, after she picked up cargo in Boston and headed across the Atlantic.

"For forty years, sunrise and sunset, golden haired Sarah climbed the steps to the widow's walk and scanned the harbor for her husband's ship. When she could no longer climb the stairs, her obedient and faithful daughter went up in her place for over ten more years. During that time the daughter had married and had a son, but her husband had been killed in The Great War, and her son, not caring for country life, had gone away. So the two women waited alone.

"Then, one day, the neighbors noticed the daughter didn't

climb to the widow's walk. And another day went by, and she didn't appear, and they thought, 'Well, she's finally given up. She, too, has gotten too old to climb the stairs.' But that evening a young fisherman returning from the sea, entered the tavern and asked where the four master had come from he'd seen a couple of nights before.

'What four master?' everyone asked.

'Why, she was laying off the point,' the young man answered, 'and there was a boat on shore. It was dark, but several men with lanterns were leading her captain and two young women down to the shore, I'd say, to board her!'

"Those in the tavern looked at each other and two of them rose.

'I think we'd better go up to the Fox House,' they announced, and a party made their way. They found the mother and daughter dead in their beds, overcome by coal gas from an aging furnace, lit to take off an early chill. They were taken to the cemetery up there. You can still see the tombstones if you want. On the wife's is written 'Her husband kept his promise' and on the daughter's, 'They share eternity together.'

I gave a good laugh. "You really don't believe such things, do you?" I asked.

"Young man, " I was told, "I'm eighty-four years old. I've learned not to laugh at everything. There are many strange things in this world that we do not understand, and, probably will never understand. So even if you don't believe in something don't laugh at it, you may get surprised.

"Every time someone sees the widow it means someone's going to die. But they'll have a gentle passage and The Mistress will be waiting in the harbor for them. There's a couple of old ones I've been worrying about, but I won't worry about them now. They're descendants of members of the crew and they'll go peacefully."

I laughed again and said "Sure Margaret!" and she drove me home. That was the last time I ever saw her. About a month later she died in her sleep. You see, the house she lived in was built by her great-grandfather. The land for it was a gift from his captain, Jonathan Fox. William Carpenter was the first mate of The Mistress Of The Mist. I certainly hope he came to take his great-granddaughter home.

Submitted by:

Rev. Speaker Gerald Polley, Spiritist Publications, PO Box 533065, Orlando, FL. 32853.

Different Types Of Ghosts

By

Bob Barraco

I read with great interest the article by Rev. Polley in the February issue of Ghost Trackers. I was quite disappointed to find that he could only categorize ghosts into two parties - good and bad. Steering a middle course between superstition and dogmatic skepticism, it would be possible to approach the subject of ghosts with an objective and scientific curiosity.

Modern day parapsychologists have indeed categorized ghost related incidents into three categories. 1. Apparitions, 2. Hauntings and 3. Poltergeists. Now, what is the difference?

The terms apparition and haunting tend to be used interchangeably by most people but there is a difference. "Apparition" is the reference to that part of a persons personality that has remained existing in the physical world after bodily death. In other words a ghost, spirit, or what ever you wish to call it. This term is usually applied to an actual visual image. But it can also be used in other disturbances such as smells, or voices. The distinction being that in this type of case we are dealing with an entire personality that can interact with the physical world. The episodes occur with an intelligent intent.

In a great deal of apparition cases the ghost or intelligent force does not realize they are dead. The ones who do know they are dead are usually confused as to where they are or who are these strange people in their house. It was Hans Holzer who said, "Ghosts by their nature are not unlike psychotics in the flesh; they are quite unable to fully understand their predicament. They are kept in place, both time and space, by their emotional ties to the spot."

In cases of a "haunting" there is usually the involvement of an apparition. However, this apparition is unable to interact with the physical world. It will not interact with you or even acknowledge your presence. In these cases it is known that the apparition we see is just a recording of an event that took place in the past, usually under tragic circumstances. This phenomenon is not yet fully understood, but it has been suggested by researchers that because there is an electromagnetic field that surrounds all matter, this field is able to "pick up" or "record" events or emotions just like a video recorder. Just when we see this recording is when our own psychic abilities come into play. Somehow our minds are able to replay the recordings in our minds. Now, some peoples abilities are much sharper than others, not everyone will be able to see the recording. So many of these cases deal with emotions. The stronger the emotions are during the event, the stronger the image that is recorded.

Poltergeists seem to be the most popular of all paranormal experiences. These incidents tend to get more press than others because they can get violent at times. The word poltergeist

literally means "noisy ghost". This title is given to events that include objects that seemingly fly by themselves, or household appliances that turn themselves on or off, pictures on the walls are seemingly thrown. Sometimes unusual sounds occur like rappings or footsteps. Sometimes visual images are also experienced.

It has not been until recent that the experiences were thought to have been attributed to mischievous spirits of the dead. I think the tabloids call them "demons" (usually from Hell). However, as more and more of these cases have been investigated, and technology grew in the area of psychokinesis, it can now be said that most poltergeist events are actually caused by a living person or even persons living or working in the situation. William Roll, director of the Psychical Research Foundation, once coined a phrase to describe poltergeists. The phrase is "recurrent spontaneous psycho-kinesis" or RSPK for short. In a recent interview William Roll said on the topic of RSPK activity that "RSPK may flow from some still undetected epileptic-like disorder in the brain. Poltergeists are a kind of paranormal temper tantrum usually observed in children around the age of fourteen... disturbed people in disturbed households are affected most". The people in the situation do not know when events will occur because even the agent is not aware that they are the cause. It has been found that the bulk of agents have not only been around the age of fourteen but also female. It seems that it is the young pubescent female undergoing the rigors of adolescent life that are usually the initiators of such psycho-kinetic energies. This psycho-kinetic energy is emitted by the subject on a subconscious level. It can be said that poltergeists can be the most frightening of experiences because there are no patterns to the activities.

These explanations are only in a nutshell and a baseline to work from. Many cases are not so defined to fit into a category. It is for a parapsychologist to investigate objectively to understand what is being dealt with. Most people have the idea that ghosts exist in our world only for vengeance on the living. Although, just as there are bad people it is possible to have a bad ghost. But this is extremely rare and does not warrant the amount of hype it gets from some people.

Submitted by:

Bob Barraco, 5 Carpenter St., Salem, MA. 01970

Experiences At The Myrtles Plantation

Thank you so much for replying to my letter concerning your organization and The Myrtles Plantation. I am very eager to receive what information you have on this old house. Though I did not have any "run-ins" myself with any spirits at the Myrtles, I will be happy to relate to you stories I have heard second-hand from others who have had encounters with the supernatural at The Myrtles. I did not interview these people myself, rather all the following stories were told to my sister and she, in turn, told me. However, I feel these stories are just as reliable (if not more) as anything one could read in the brochures or newspaper articles. You are more than welcome to use these stories for your newsletter but please do not use my name or town.

One day my sister mentioned to a friend of ours that she and I had plans to stay overnight at the supposedly haunted Myrtles. The friend proceeded to tell my sister of the time he and his wife were touring an old plantation in Louisiana. He could not remember if it was The Myrtles. While in a particular room (dining room or parlor, I believe) of the old home during the tour, he happened to look at his wife and noticed she had goose-bumps, and the hair on her neck was standing straight out. He asked her if anything was wrong, and she replied that she wanted to leave, immediately. She later explained that she had felt an intensive icy cold draft come about her and it scared her. There was no reasonable, "normal" explanation for this to have occurred. (The husband of this couple is a former law enforcement officer and is now self-employed. I'm told the wife is a very sensitive person and this could be why she was able to feel this cold air while her husband, and apparently the rest of the tour, did not).

Well, naturally after hearing this bonifide ghost story, my sister and I were very excited about going to the plantation and spending the night. We went in the early Fall of 1990. Actually it was the end of September and still quite warm, therefore we had to run the air conditioner in our bedroom (Peach room) the night we stayed and this could have prevented us from hearing or noticing anything out of the ordinary. Actually we had a very peaceful and restful night. Besides the photographs I took, the only other strange thing I noticed about the house that could be attributed to the house being haunted was the oppressive atmosphere of the hallway outside our room. There was an overwhelming feeling or sense of sadness or gloom. I felt it each time I walked out into the hallway. A few times I sat on a bench that was situated at one end of the hallway. I love to read and study about the Civil War period and antebellum period. I always have even as a young girl. While sitting on the bench, I tried to imagine how the home must have looked like back in those days and what a typical day would have been like living at The Myrtles. I tried to conjure up a picture of the family and slaves in my mind. But my concentration was always broken by the dismal feeling I felt out in the hallway.

Weeks after our stay I overheard my sister talking about the "creepy feeling" hallway. She had felt it too though she and I never mentioned it to each other. This sense the hallway gave

could have been due to the age of the house, the plantation house is so old and had so much history to it, maybe the history is what we felt.

Shortly after our visit to The Myrtles, my sister was over at her boyfriend's apartment barbecuing, and his neighbor, a former resident of St. Francisville, joined them. Naturally the conversation turned towards the Myrtles. This particular lady told my sister that she could not be paid enough money to stay overnight at the Myrtles. She told my sister of some experiences other people she knew had encountered while there.

One story involved a lady who was on tour and when the tour reached the dining room, she looked up into the mirror hanging on the wall and saw the reflection of a lady dressed in antebellum attire. The woman was delighted that the tour included guides dressed in costume. She turned to face the woman in costume, but there was no one in the group dressed as such. The woman knew she had seen a ghost and she left immediately.

Another story the former St. Francisville resident told my sister concerns two college students that were spending the night at The Myrtles. In the evening of their stay, while upstairs in their room, they heard sounds of a party going on below. They could hear voices, music, the clanging of glasses (drinking glasses and such), etc. The two young men decided to join in the fun and proceeded to go down the stairs. However, when they got to a certain step on the stairway, the noise stopped suddenly. All was silent. Had they both imagined it? They went back to their bedroom and upon returning, the sounds resumed, voices, music and all. They boys once again proceeded down the stairs to investigate and once again all the noise stopped suddenly as soon as they reached a certain step on the stairway.

A third story involves a man who worked as a physicist for a utilities company. His company put him up for the night. All the hotels and inns were full due to a local festival that was going on in St. Francisville at the time. I do not know if the man knew of the Myrtles' reputation for being haunted but he found out first-hand. He awoke during the night to see a black form moving past him across the room into a wall on the other side of the room. Though it was 3:00 A.M. he got his belonging and left immediately. (I might point out that the lady telling these stories to my sister knew the college students and the physicist personally. There was no reason for her to have made these stories up, she is not that kind of person).

As far as other ghostly happenings at the plantation home, I can relate stories that the manager and owner told my sister and myself. I do not know if these stories are reliable or if they were told just for publicity's sake. The manager told stories of blood appearing on the back gallery during rainy days, of people hearing their names called out and the feeling of being watched by unseen presence(s), of tourists calling to complain of going to the plantation to visit only to be chased away at the gate by a grumpy old man (no one by that description works there, however, the manager said that the description matches the overseer that used to reside on the premises, hundreds of years ago).

The manager tells the tours about the strange mirror in the

dining room where a previous owner's wife and two small children were supposedly poisoned by a vengeful slave. Supposedly after the deaths, strange markings appeared on the mirror and continue to appear in the same spot, no matter how often the glass is changed. I feel I must tell you that in telling these stories, the manager never said that she herself saw any of these happenings herself, or that they even actually occurred or that she believed everything. She tells the visitors that supposedly this or that happened, or that "it's been said" that such and such happened, etc.

I talked to the owner the next morning while staying overnight and he told me of having seen a huge black form at the foot of his bed one night. This particular owner, at the time of my visit had not owned the Myrtles very long, and was already trying to sell it. He is very young and at the time of my visit he seemed very eager and excited in learning what he could about the resident ghost(s). He told me that the previous owner had tried to dispel the rumors of the house being haunted (I did in fact read an article in Louisiana Life Magazine where this owner was saying all the ghost stories were just ridiculous and were started by another owner's desire to create the reputation, for publicity) but that he himself had even seen an apparition by the carriage house of an old lady.

The other couples have been to the Myrtles since our visit. They reported seeing strange flashing lights in the yard, hearing a gruff, mean-sounding voice out in the hallway though no one (visible) was there, of the wall in one of the bedrooms being icy cold, and one man reported feeling as if someone or something had been sitting on his legs as he lay in bed. These two couples went at different times. I understand from one of the couples that the owner doesn't seem to be as enthusiastic as he once was about his home, and doesn't enjoy staying there as much possibly because of the goings-on there.

He was trying to sell it when my sister and I were there and as far as I know is still trying to sell it. I am hoping to return to The Myrtles before he does sell it, because under his management, though it really wasn't very glamorous in some of the rooms, the atmosphere was very laid back. My sister and I had the whole upstairs to ourselves to explore -- the other three bedrooms upstairs were left unlocked. I don't know if we would have had that much liberty under new management.

The Haunted Bookstore

By

W. Ritchie Benedict

'Soul-eating' Witches Are Banished For Life - ACCRA, Ghana Calgary Herald - June 2, 1990

The world may be, as the pundits say, a global village. But sometimes in real-life villages like Ngaani in the Northern Region of Ghana, events take place that are so saddening, even horrifying, that the global village can scarcely bear to hear about them.

Twenty-four years ago, at dawn on a Friday, a 72-year-old woman named Naakole Baatimbe was put on trial at a witch doctor's shrine in Ngaani.

She stood accused of killing and devouring a relative's child. At the end of the day, she was convicted and sentenced to banishment for life in the "witch's village" of Ngaani.

Today, at 96, a desolate cripple living in a squalid hut, she is still serving her sentence, and will until she dies. And she is only one of a thousand women in Ngaani who are similarly being punished as "witches".

"They say I'm a witch," Baatimbe says. "But I'm not. I've never been a witch. My relative brought me here from my village, Sambole. She claimed I had killed her child. I never killed anybody."

What she says is true. For the child was not killed, nor even harmed, much less devoured.

That, however, is irrelevant. Traditional belief in Ghana holds that though witches may not inflict any bodily harm on their victims, the spirit of a witch can leave her sleeping body at night and fly in the company of others to a place where the soul of a victim is eaten up.

So when a witch doctor's "investigation" exposed Baatimbe as responsible for the child's death, it did not matter that the child was alive. The power to confirm or quash the charge rested solely with the magic of the fetish shrine in Ngaani, where Baatimbe was taken.

On the fateful Friday of her trial, a shrine priest gave Baatimbe a concoction to drink, and she fell into a trance. He performed rituals that ended in killing a fowl provided by Baatimbe. The priest examined the bird's body and declared Baatimbe was forbidden to return to her village, and instead was imprisoned in Ngaani.

This village where she has lived ever since is inhabited by more than a thousand other former "soul-eaters" who eke out a living from chores such as gathering wood, spinning cotton and making soap.

Many have children, and the aged are allowed to bring in grandchildren or other young relatives as care-givers. The exiles

and their kin bring the population of Ngaani to 2,500 people, 90 per cent of them female, according to village chief and witch doctor Tinko Sebe.

The children are stigmatized by their relationship to "witches", and although they could walk two miles to a school they mostly prefer, in their humiliation to go without formal education and stay where they "belong".

Thus an aura of communality, solidarity and togetherness pervades Ngaani. When a new exile arrives, the old inmates help her settle in, constructing a hut for her and finding her some income-generating activity.

Another "witches' village" in the Northern Region of Kukoo, with a population of 600. It has a school headed by Rabiatu Damba, whose mother has been in Kukoo for 17 years.

Damba points out that "most of the women maintain that they are here because people in their own village hate them and not because they are "witches". Her mother says:

"I wasn't openly accused, but to avert any hostility I left the village on my own. I had 10 children but only four survived. In my village when you lose a lot of children people begin to call you names."

As she implies, witchcraft in Ghana is associated with negative occurrences. A witch is therefore anti-social, envious and full of malice.

She is said to cause death, ill luck, sterility, accidents, drunkenness, illness, financial losses and disasters. From that it is a short step to believing that she probably belongs to a secret religious cult whose members hold nocturnal meetings.

Submitted by:

W. Ritchie Benedict, 12-401 Grier Ave. NE, Calgary, Alberta, Canada, T2K 5S7

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Readers Page

Rose-Marie Boller of New York City writes, "The photographs are much too small, at least for me, to be able to figure out what you are trying to show. They are a good idea, though, I find ghost photographs so incredible. But they need better printing, and they should be considerably larger. I have never seen ghosts, much as I would like to. I have, however, been aware of their presence at times; i.e., I knew beyond any doubt that they were there, without being actually able to see them. Continue your good work."

Rev. Speaker Gerald Polley comments, "Thank you very much for using my "John Cobb" article. I enjoyed relating those old Maine ghost stories and hope the rest of your readers found it of interest. I was talking to a young man the other day who was telling me about some place called "Sand Creek", which was the scene of an Indian massacre in the 1800's. He claims people living in the nearby area to this day hear sounds of battle, the wailing of children and the terrified screams of women. Have any of your researchers ever investigated this area? This sounds like the lead to an interesting article, if you have someone in the area to follow it up. Also, in your last issue one of your readers wrote complaining about UFO phenomena reported in your magazine, saying it was unrelated to ghosts. I have to argue that point. Many UFO sightings coincide with the appearance of ghost planes and dirigibles. There have been many reports of sightings of the French dirigible destroyed in the '30s, and, the phantom DC-10 in the Chicago area which has made appearances since the '50s. These are just two that come to mind at the moment but I'm sure others can also bring up further examples of UFO/ghost related phenomena. Will be looking forward to your next publication, as I generally enjoy ALL articles".

In 1991 The National UFO Museum will open its doors in Reno, Nevada. Exhibits will be but a small part of the museum's "mission". It will be an archive and a repository of UFO data. It will be a bookstore and mail order outlet. It will be a data clearing house and resource center. It will publish its own original books, a regular newsletter for members of the "Friends of the Museum" association, and a annual calender of UFO history and coming events. Send \$2 (to cover the costs of postage and handling) to be placed on the museum's mailing and receive exciting updates on UFOs and UFOlogists around the world. **National UFO Museum, P. O. Box 20593, Sun Valley, NV 89433.**

Book Reviews

The Black Hope Horror by Ben Williams, Jean Williams and John Bruce Shoemaker (William Morrow and Company, Inc., 1350 Avenue of the Americas, New York, NY. 10019, 233 pages, \$19.00, hardcover, 1991, ISBN:0-688-05176-6)

I first met Ben and Jean Williams as well as other neighbors who were a part of their subdivision while in the audience of an Oprah Winfrey Show not too long ago. I was amazed by the amount of happenings that the Williams had since moving into their "dream home" in Texas that was built over a forgotten cemetery. Jean was especially outspoken and Ben a little more subdued except for one outburst which was shown on the tape of the show anyway. He got upset when Paul Kurtz, skeptic for CSICOP, "rubbed him the wrong way".

The book is well written and seems to be backed up not only by the stories of the Williams but other neighbors who also had many strange events while they were living in the area as well. Some of those, as I said earlier, were also on the show and told their stories concerning their haunting. Also on the show was parapsychologist Loyd Auerbach from John F. Kennedy University.

I would highly recommend this book as others whom I know have also read it have thoroughly enjoyed it as well. Rated 8 out of a scale of 1-10.

The Ghostly Gazetteer by Arthur Myers (Contemporary Books, 180 N. Michigan Ave., Chicago, IL. 60601, softbound, 306 pages, \$9.95, 1990, ISBN: 0-8092-4204-4)

Well, it seems that Mr. Myers is off again, on again with his supernatural books. His last attempt (Ghosts Of The Rich and Famous) was a total bomb, at least according to this reviewer and his most recent book, The Ghostly Gazetteer, is another great job which ranks with his best, The Ghostly Register.

This is, again, another state by state log of haunted locations which vary from haunted jails, bordellos, hotels, churches, ghost towns, pubs, portraits, theaters, steamboats, restaurants, fire stations, newspapers, bridges and libraries. In my opinion, not as well researched, put together or written as The Ghostly Register but much better in context and style than The Ghosts Of The Rich and Famous. Someone does need to teach Mr. Myers how to take photographs for a book as a lot of them are either underexposed or blurred which makes trying to see what's depicted in the pictures a bit harder on the ol' eyeballs.

Another problem is some of the directions and addresses of these locations are obscure which makes it impossible to check out some of these places. There are quite a few which don't wish to be bothered by us "researchers" or are private homes. Those should be left in the future as it does no good to tell a great ghost story only if you aren't able to check out the location in the future and possibly interview witnesses or ascertain if the phenomena is ongoing.

All in all a good book and I rate it a 6.
Ghosts Of The Air by Martin Caidin (Bantam Books, 666 Fifth Ave.,
New York, NY. 10103, paperback, 294 pages, \$4.95, 1991, ISBN:0-553-
28776-1)

When I first began reading this book I became quite bored as I thought the author had went into too much detail as far as the background of those pilots who had encountered something and even the aeronautics of the planes and jets themselves. I found myself constantly putting the book down and then picking it back up in an attempt to finish it. I also felt myself drifting a bit and perhaps not thoroughly absorbing all the information Mr. Caidin was attempting to get across to the reader.

I later found, as I read more and more, that there was very good reason for all that explicit detail and constant harping about the credentials of the witnesses and individuals whom had had these encounters. Mr. Caidin was attempting to get across the point that these individuals were not nut-cases or simply imagining or hallucinating their experiences. And he only presented those cases that were well documented and had all the above criteria. He mentioned several times in the book that he had withheld a lot of stories because of missing details and not being able to use real names, situations, etc.

I came to respect Mr. Caidin for his thoroughness and attention to detail in all the reports presented throughout the book which deals with ghost reports by pilots, phantom planes, Bermuda Triangle incidents, ghost pilots, UFO reports and lots of other well documented reports often quoted directly from flight records of each incident.

He is attempting a second volume and asks that reports be directed to: Martin Caidin, "The Outbound Group", 13416 University Station, Gainesville, FL. 32604. Rated a 7.

Gold Rush Ghosts by Nancy Bradley and Vincent Gaddis (Borderland Sciences Research Foundation, Inc., PO Box 429, Garberville, CA., 95440-0429, softbound, \$9.95, 109 pages, 1990, ISBN:0-945685-06-8)

Yes, finally we have another book by Vincent Gaddis author of the famous, Mysterious Lights and Fires. Here he couples with Nancy Bradley for a look at the ghosts of California. Even though there has been quite a few books of recent to come out on California ghost stories, this small but delightful book covers many that have never been told or reported elsewhere, to my knowledge.

Stories include reports from Sutter's Mill where the Gold Rush first began to Coloma with its ghosts including Bell's General Store, a pioneer cemetery and the Vineyard house (which was featured on In Search Of... hosted by Leonard Nimoy), to haunted highways, ghost-laden mines, the Georgetown Hotel, American River Inn, Sutter Creek Inn, Nevada City Historical Museum and even a map of known Gold Rush ghost sightings at the end of the book.

Nice illustrations and pictures compliment this fine book which should be added to anyone's collection of local ghost books. Rated a middle 8.

More Great Southern Mysteries by E. Randall Floyd (August House, Inc., PO Box 3223, Little Rock, AR. 72203, hardcover, \$16.95, 190 pages, 1990, ISBN:0-87483-160-1)

Another sparkling winner by Mr. Floyd, author of Great Southern Mysteries. This well researched and nicely written book deals with all kinds of unexplained mysteries, bordering on the Fortean and all encompassing. These include such categories as: Demons and Delusions, Notorious Deeds and Unnatural Acts, Voodoo Queens and Sleeping Prophets, Can Such Things Be?, Secrets From Beyond the Grave, Gold, Shrines, and Ancient Stones, Improbable Encounters, Encounters With the Unknown and Lost Causes and Blood-stained Myths.

Within these categories such interesting stories include: lost maidens of the Okefenokee, the Bell Witch, Edgar Cayce, in search of Ambrose Bierce, the mystery of Marie Laveau's Tomb, ghost lights in the forest, the Sargasso: graveyard of the sea, better run where the 'man in gray' comes calling, ancient footprints in stone, the Galveston sea monster, Captain Mantell's final flight and did Davy Crockett really die at the Alamo?

Of course there are many more that aren't listed here but I thought I'd pick out the ones that really caught my fancy while reading the book.

An excellent book! Now if we can just persuade Mr. Floyd to take some photographs for any future books on the supernatural, that would top it off quite nicely. Rated an 8.

A Storyteller's Ghost Stories: Tale From Nebraska and Iowa by Duane Hutchinson (Foundation Books, PO Box 29229, Lincoln, NE. 68529, softbound, 102 pages, 1987, ISBN:0-934988-32-3)

A book on regional ghost stories that I picked up while lecturing in Lincoln, Nebraska earlier this year. These local books always fascinate me and wind up in my collection because I very often use them as references or for planning vacations or research trips to those areas in the future.

Mr. Hutchinson is a professional ghost storyteller that tours around schools and other locales and gathers "real" ghost stories from his audience and listeners. This book is a compilation of many of the tales related to him after he concluded his storytelling.

He subdivides his book into five chapters; stories from High School and younger students, college students, teachers, business and professional people and from families. As you might imagine the stories get better and better with the age and educational background of the individuals who encountered the supernatural. The stories are interesting accounts from quite ordinary people whom have experienced something quite extraordinary.

A nice education to your collection of regional ghost books. Rated a 5.

Resurrection Mary: A Ghost Story by Kenan Heise (Chicago

Historical Bookworks, 831 Main St., Evanston, IL. 60202, softbound, \$10.95, 149 pages, 1990, ISBN:0-924772-09-3)

A book that examines the legends, stories and encounters of "Resurrection Mary", Chicago's most famous ghost. The book reads like a detective novel or something from Dragnet; the southwest suburbs of Chicago, 5 P.M., Friday, September 6, 1968.

It mainly focuses on one famous encounter with the ghost of Resurrection Cemetery in suburban Justice but also touches on other famous cases such as Julia Buccola Peta's and Al Capone's graves at Mount Carmel Cemetery in Hillside.

I found myself waiting anxiously for the climax of the book and did have to wait until the very last pages for that. A collectors item nonetheless especially for those Resurrection Mary fans. Rated a 4.

Strange Dorset Stories by Barney Camfield, David Foot, Theresa Murphy, Tom Perrott, David Young, Felicity Young and Michael Williams (Bossiney Books, St. Teath, Bodmin, Cornwall, softbound, \$6.50, 96 pages, 1991, ISBN:0-948158-69-7)

A fine book of strange tales from Dorset, England. Lavishly illustrated with not only pictures of each location but photographs of each author and a little biography of him/her. We even have a story here by our illustrious writer and Foreign Correspondent, Tom Perrott.

I found the stories contained therein to be highly enjoyable and very readable. I didn't get the impression of being lead down the road, sort to speak. Each author had his/her perspective and story(s) to relate.

I have always found English ghost stories fascinating and even though many of the regional ghost story books are rather thin, averaging right around 90-100 pages, I believe they are still worth their weight in gold. Not only because you may have no other source of information but that these books are always well put together and not cluttered with \$10 college words that might slow you down. They are often written, as is the case here, in simple terms that the layman as well as the seasoned professional can understand.

This book might be impossible to find in the States and you may have to order it from Excalibur Books in Northern Ireland or other book suppliers. Perhaps our friend Tom Perrott will be so kind as to list the names and addresses where you can order this and other books from the U.K. Rated a 7.

All books reviewed by: Dale Kaczmarek

Classified

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The Journal of the International Fortean Organization - General Index, Issues 1-50 is now available. The culmination of many months of work, this General Index makes available the wealth of Fortean material that was published in the INFO Journals from 1967 to 1986. The majority of the INFO Journals covered can still be obtained from INFO. Dealer inquiries are invited. 140 pages, softbound. List price \$12.50 plus \$2.50 postage and packing. U.S. and foreign. Order from INFO, PO Box 367, Arlington, VA. 22210-0367.

PSYCHIC PATHWAYS is a newsletter published every two months that is picked up and read specifically for the advertising. Offers news and features that cannot be found in any other publication and reaches a diverse and influential readership. people who are concerned with the quality of life and who are knowledgeable consumers. For further information and subscription rates contact: Psychic Pathways, PO Box 418, Woodmere, NY. 11598.

COSMIC CURRENT NEWS (ISSN 1043-0180) has announced the company is now exclusively an Information and Research Service of the Ancient Truth Research Foundation. Published quarterly, Cosmic News provides information and research in Religion, Metaphysics, Psychic Phenomena and UFOlogy. Editor Albert Rainey says, "We are often asked why we publish information on this particular array of subjects. On closer examination, one will find these four areas of concentration to be so intertwined that it is virtually impossible to separate them. For instance, with the crop circle phenomena, we find a series of events that are linked to all four topics. It is quite impossible to research one without observing the manifestation of the others. So, we include them all. It's that simple." The Spring issue (2-91) of Cosmic Current News does, in fact, contain an excellent article on crop circles and the Winter issue (1-91) features alien abduction. "Alien abduction was a thing that I had believed to be fiction, until I received a letter from an actual abductee," Mr. Rainey said. "That letter was published in the January issue of Cosmic Current News. That, several new books and the encounter with an alien presence during meditation made me think twice. We all need to keep current on

these vital matters that the media often ignores." For more information about CCN/ATRF, write to Cosmic Current News, PO Box 38037, Los Angeles, CA. 90038-0037. Copies are available for \$3.00 and subscriptions are \$11.00 per year. There is an extensive back issue list of studies in Religion, Metaphysics, Psychic Phenomena and UFOlogy. Advertising is accepted.

EXCURSIONS INTO THE UNKNOWN are bus tours of legendary haunted locations throughout Chicagoland and the suburbs. The 1991 tours are beginning to book up and will run from October 12th through November 16th, 1991 and perhaps longer. Prices are \$20 for regular tours and \$35 for buffet tours. Private tours can also be arranged for groups of 25 and over. For further information and schedules, contact Dale Kaczmarek, PO Box 205, Oaklawn, IL. 60454-0205 or call (708)425-5163.

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